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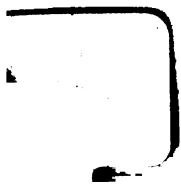


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Have Ye
Known the
Holy Ghost?



FORD C. OTTMAN



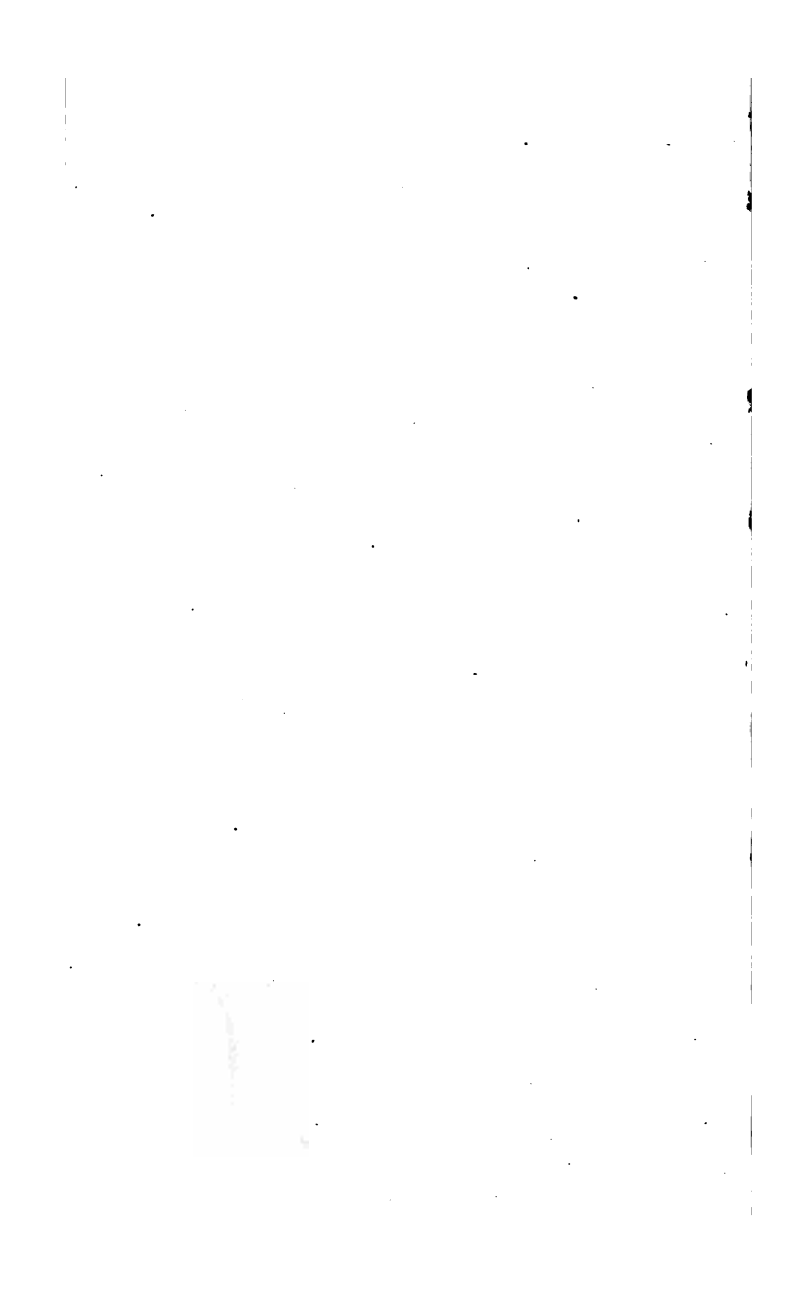
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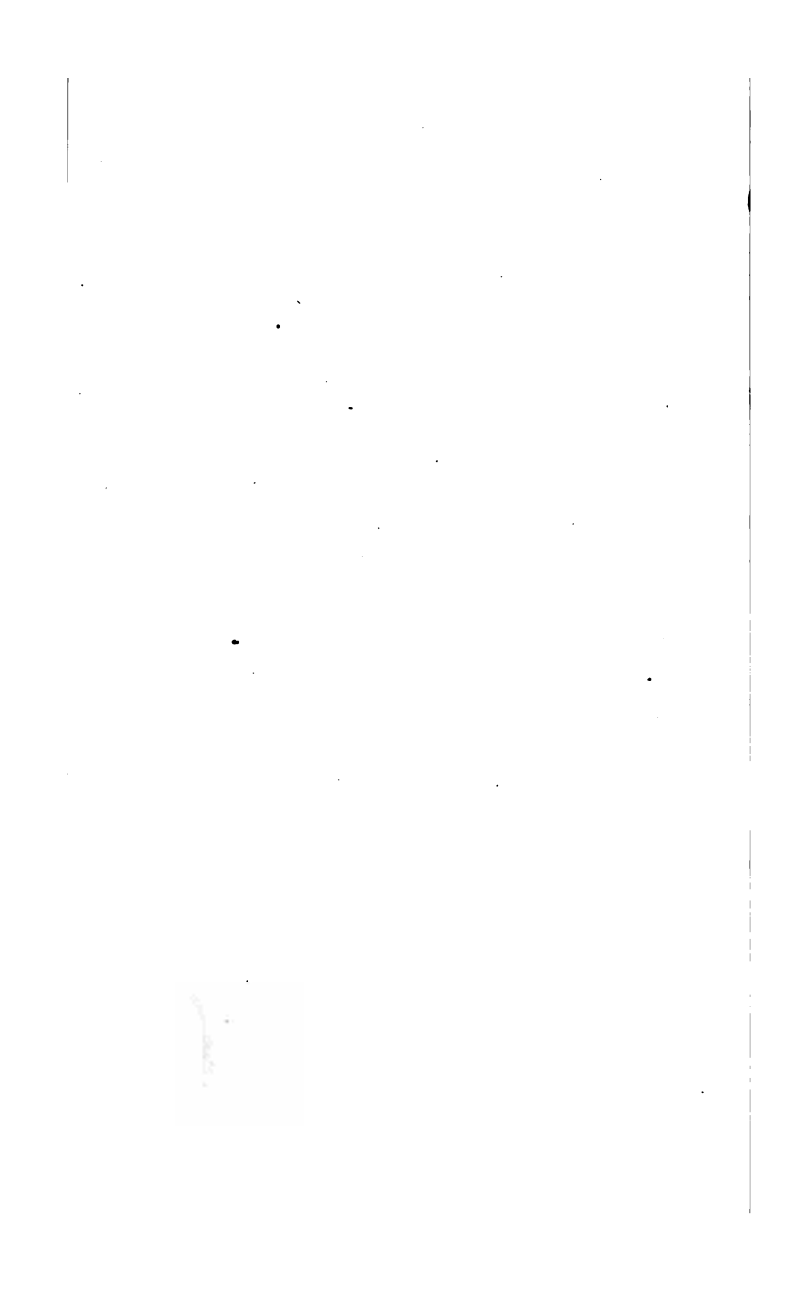
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HAVE
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THE
HOLY GHOST ?



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Have ye known the Holy Ghost?

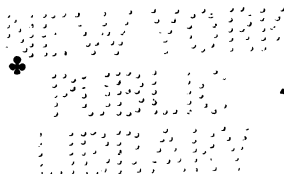
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By

REV. FORD C. OTTMAN

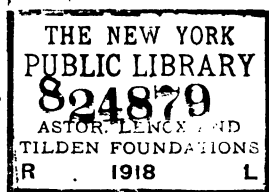
With an Introduction by

REV. J. WILBUR CHAPMAN, D.D.



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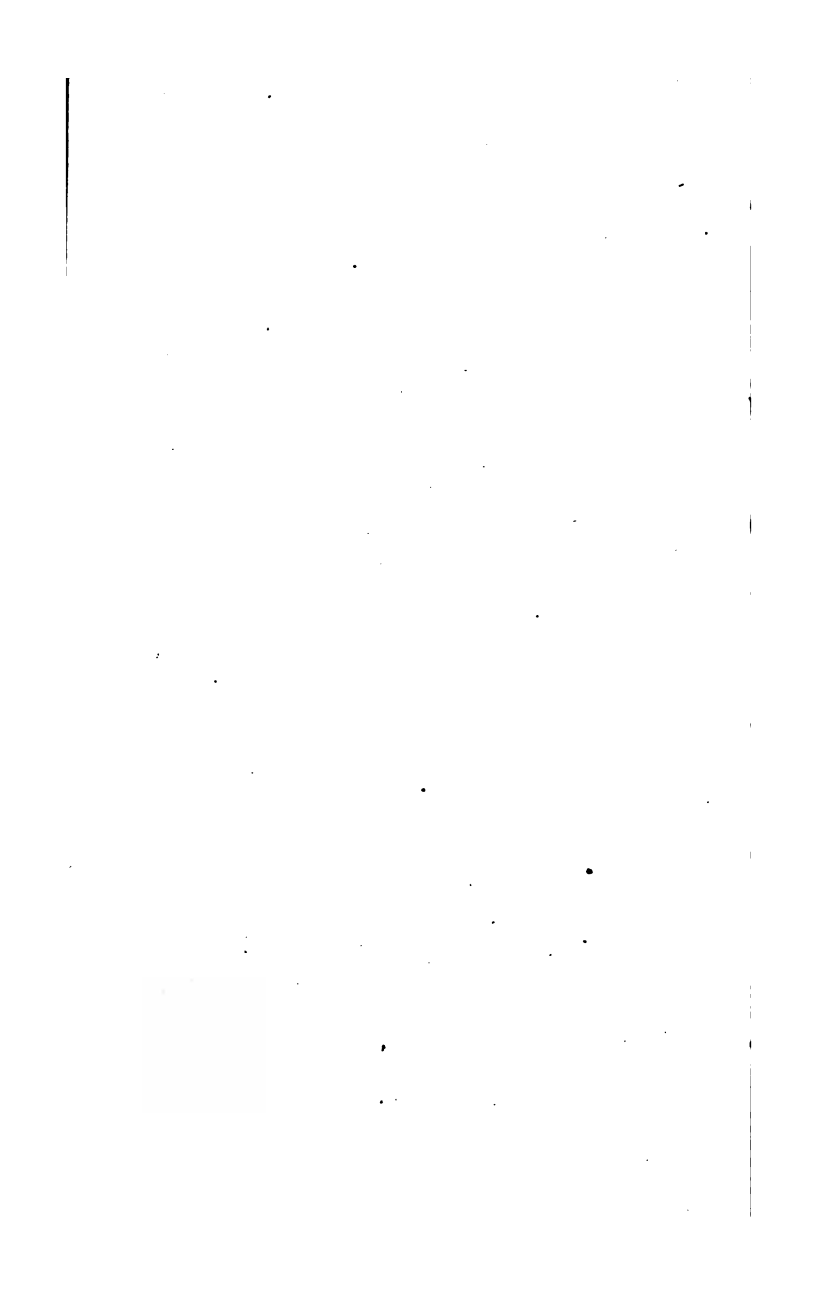
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TO
AGNES PRUYN STRAIN
THIS LITTLE BOOK IS AFFECTIONATELY DEDICATED
IN MEMORY OF
MANY HAPPY HOURS OF BIBLE STUDY
TOGETHER

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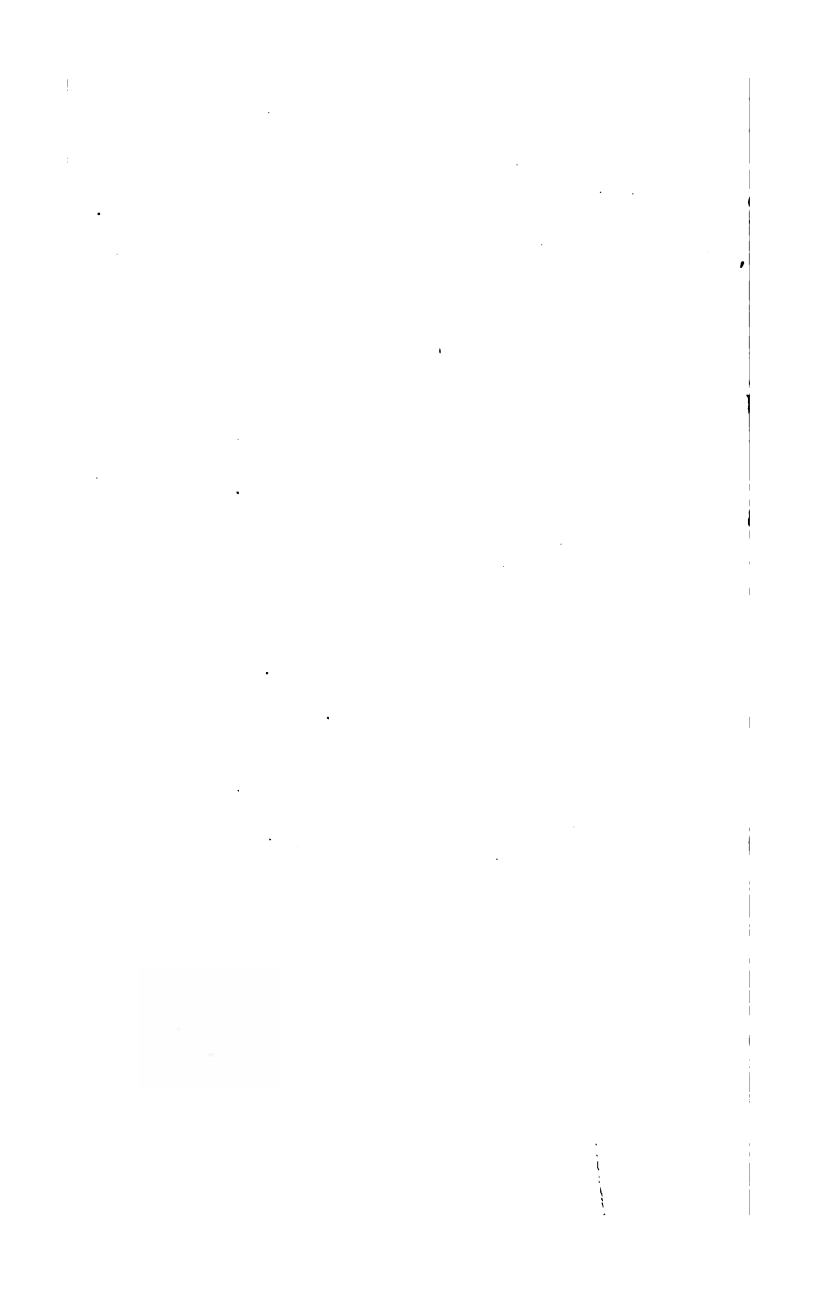


PREFACE

For the convenience of the reader the scripture references have been printed in full. In some cases the context will be necessary in order to get the thought clearly. The design has been to be suggestive rather than exhaustive. To F. W. Grant, in *The Numerical Bible*, Vol. 2, I am indebted for much that is said concerning the theme of the Books of the Kings. God has been pleased to bless these readings in various places where they have been given by the writer, and they are printed after many urgent requests of kind friends who have heard them. May the blessing of God attend them still.

FORD C. OTTMAN.

NEWARK, N. J., 1895.



INTRODUCTION

This is the Dispensation of the Holy Ghost, and for that reason every book, touching his personality and ministry, must be most timely and helpful.

In John's Gospel, the fourteenth chapter and the sixteenth verse, Jesus said, "And I will pray the Father and he shall give you another comforter, that he may abide with you forever," but the literal rendering of the latter expression is "till the end of the age." It is therefore most important that one should have clearly in his mind the "age mission of the Spirit," as Dr. Gordon speaks of it.

It is bounded on the one side by Pentecost, and on the other by the coming of our Lord. It must therefore be plain to all that we are living in his dispensation, and that we have only to fulfil the conditions, that we may be filled with all his fulness.

And the conditions may all be summed up in one word, viz.: "*Surrender.*" "The receiving of the promise of the Spirit," is by

Introduction

faith, or as Mr. Myer has expressed it, "we take the gift of the Holy Ghost from the hand of the ascended Saviour—just as we took the gift of pardon from the hand of the crucified Saviour."

Someone has said, that dispensationally we are living this side of Pentecost, but practically we are living the other side, for it would seem that we hardly speak the truth when we say "We believe in the *Holy Ghost*."

It is to meet this condition that such books as the following are written. I cannot tell with what pleasure I write these words of introduction.

Much of what may be read, I heard the author deliver in the form of an address, in the city of Indianapolis; the people who were so fortunate as to hear, were loud in their commendations, and the ministers of the city, many of them, insisted that the address should be given out in book form.

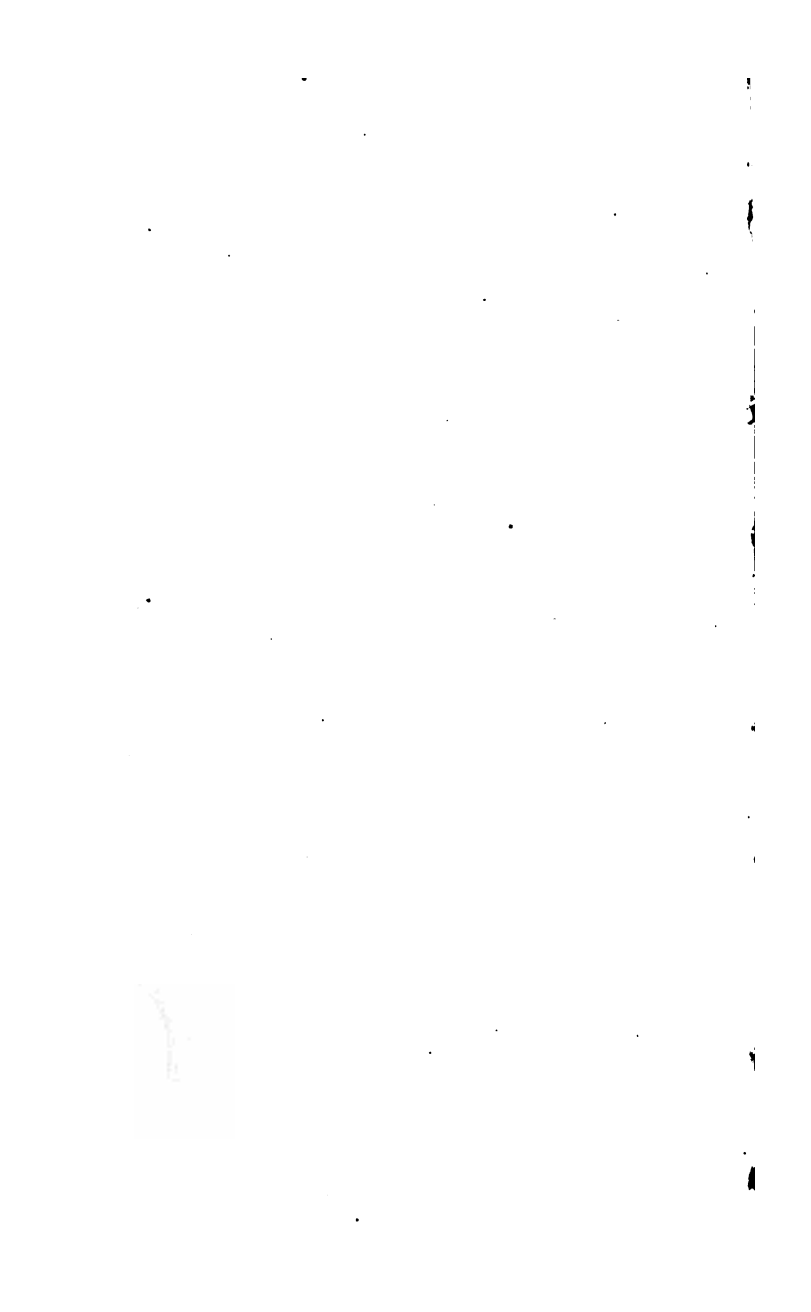
^ The author has a phenomenal knowledge of the word of God. I am not acquainted with anyone whom God has more wonderfully endowed in this respect.

Introduction

This little book will be a blessing to its readers, to no one could it be more so than to myself, as I have read the proof sheets.

J. WILBUR CHAPMAN.

ALBANY, *March 20th, 1895.*



HAVE
YE KNOWN
THE
HOLY GHOST?

THE DISPENSATION
OF THE HOLY SPIRIT
AND HIS MISSION
TO THE WORLD





Cap I *THE DISPENSATION
OF THE HOLY SPIRIT
AND HIS MISSION
TO THE WORLD*

“Whom the world cannot receive, because it seeth him not neither knoweth him ; but ye know him for he dwelleth with you, and shall be in you.”—John xiv : 17.

GOD is Triune. His Personality is revealed to us in the names, Father, Son and Holy Ghost. These three Persons constitute the One God made known to us in the Scriptures. God first revealed Himself in the Person of the Father. He then revealed

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Himself in the Person of the Son. He is now revealing Himself in the Person of the Spirit. From Adam to the Baptism of Jesus, the power of administration was held in the hand of God the Father. At the baptism of Jesus, this power was transferred to God the Son.

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.”—John i : 32-34.

The transfer of power to Jesus is implied in the words :

“But Jesus answered them, My Father worketh hitherto, and I work.”—John v : 17.

Not only did He claim a distinction in point of time respecting the exercise

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of power, but plainly asserted that He came on a mission from the Father.

“For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”—John vi : 38, 39.

In the fulfillment of this mission He claimed the absolute power of administration.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”—Matt. xxviii : 18.

He also claimed that the transfer of power was made by the Father to Him.

“All things are delivered unto me of my Father ; and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”—Matt. xi : 27.

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This implies that God, the Father, exercised this power before Him. Again he says :

“ The Father loveth the Son, and hath given all things into his hand.”—John iii : 35.

He declared also that the power of judgment was given to him.

“ For the Father judgeth no man, but hath committed all judgment unto the Son.”—John v : 22.

Toward the close of his life Jesus distinctly announced the expediency of His own departure from the world in order that another might take His place.

“ Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.”—John xvi : 7.

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It is clear that the power of administration passed into the hands of the Spirit when He came into the world. Jesus exercised this power from the time of His Baptism to the time of His Ascension. During this period God revealed Himself to the world in the Person of the Son. On the day of Pentecost the Holy Spirit entered the world to abide until His mission should be completed. This period extends from the day of Pentecost until the Second Advent. During this time God is revealing Himself to the world in the Person of the Holy Spirit. For convenience, as well as from the fact that the word is Scriptural, we may call these periods "Dispensations."

In the first dispensation, God reveals Himself as Father, in the second as Son, and in the third as Holy Ghost.

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This completes the revelation of God to the world. We are now living in the dispensation of the Spirit; by Him, we are led through the Son unto the Father; thus we are brought to know God and "*This is eternal life.*"

In Acts, v:32, the Presence of the Holy Spirit on earth is asserted, and Peter affirms that He is here as the Witness of Christ.

"This is dispensational truth, and a leading feature of the Christian dispensation. God, in the Person of the Holy Ghost, now dwells on earth. As Jehovah, God had dwelt in the midst of His redeemed people Israel. Leaving them because of their idolatry, the Son of God, in due time, came and tabernacled among them in the flesh. Now, since the Son has been rejected, the Holy Ghost dwells here, witnessing by His presence to the acceptance on high of the sacrifice of the Lord, having come consequent on His ascension, and sent by the Father and the Son. Hence from what we have stated, it is evident, that this must be

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the last dispensation ere Divine power deals with the enemies of God. Jehovah as such, the God of Israel, forsook His temple, because of that people's sins. Next the Son was cast out of the world by men. God's last appeal, then, is made by the coming, and the effects of that coming, of the Holy Ghost."—*Tracings from the Acts of the Apostles*, page 85. C. E. STUART.

We shall trace this line of thought through the Scriptures and, though imperfectly done, there will be evidence to establish the truth; and we shall find that, during the long period of the dispensation of the Father, there are foreshadowings of the coming of the Son and Spirit which, from the dim outlines at the first, grow into absolute certainty before the dispensation closes. So clearly is the Son revealed as the Coming One, that the prophet, centuries before the advent, announces Him with absolute assurance.

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“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”—Is. ix: 6.

We shall also see in the dispensation of the Son, there is such a wonderful manifestation of the Spirit, that the world should have been prepared to receive Him; but Him, *“the world cannot receive, because it seeth him not, neither knoweth him. But ye know him; for he dwelleth with you, and shall be in you.”*—John xiv: 17.

We will now trace in the Scripture the unveiling of these dispensations, in the order of the Father, and of the Son and of the Holy Spirit.

“In the beginning God created the heaven and the earth.”—Gen. i: 1.

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In this record of the generation of the world, the word for God is "Elohim," which is the plural form, and in the Hebrew language, involves at least three persons, so that the Trinity, Father, Son and Holy Ghost, was present at the creation of the world.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—John i: 1-3.

In this reference there is the distinct announcement that Jesus, the Second Person of the Godhead, was present with the Father in the work of creation.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."—Gen. i: 2.

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In this text we are told that the Spirit was also present and engaged with the Father and with the Son in the creation of the world; a fact which is necessarily involved in the word used to designate God, "Elohim." As soon as relationship with man is established, the word for God is changed and "Jehovah Elohim" is used instead of "Elohim," as if to imply that One Person of the Godhead was to be prominent. That such is the fact no thoughtful reader of the Scriptures will deny. It is "Jehovah" who reveals himself and enters into covenant with the people; they are enjoined to keep His law and to worship Him alone; He is the Father of Spirits.

"And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"—Num. xvi : 22.

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And as such, is revealed by the Saviour.

“Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father, in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth.”—John iv: 21-24.

At the beginning of the dispensation of the Father, and all through the period, there are intimations of the coming of the Son and of the Spirit, growing more and more definite and distinct as the time for their manifestation draws near. The second reference to the Holy Spirit is found in the 6th Chapter of Genesis, where we read: “*My Spirit shall not always strive with man.*” This translation

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of the Hebrew text is not satisfactory. The Hebrew word "Dun," translated "strive" is, by the Septuagint, Vulgate, Syriac, and Onkelos, rendered "dwell." Gesenius translates the text: "My Spirit shall not ever descend from heaven and dwell in mortal flesh upon the earth." But this rendering is in conflict with the Scripture :

"Even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you."—John xiv : 17.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans viii : 11.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—I. Cor. iii : 16.

"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."—II. Tim. i : 14.

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Various explanations have been given to meet the difficulty, but always at the expense of the meaning of the word "Dun," which certainly means "to dwell." We can avoid the difficulty by a consideration of the word, "Olam," translated "always." According to Gesenius this word refers to a "time future," that is "an indefinite time," as in Isaiah, xxxii: 14: "*Forts and towers shall be for dens (Olam) forever*" [i. e., "for a long time."] Because, in the next verse (15) a limit is fixed to the time, by the words: "*Until the Spirit shall be poured out, &c.*" If it be right to avail ourselves of this meaning, we can get a simple and accurate translation of the text. "*My Spirit shall not for a long time yet descend to earth and dwell with man.*"

Is it not possible that God was here revealing to Noah, that the dispensation

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of the Holy Spirit would not begin for an indefinite period? Whether the text teaches that, or not, the fact remains; and if it be possible to hold this translation, then a difficult text is brought into harmony with other revelations of the Scriptures.

We now come to the revelation of God to Noah.

“And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in.”—Gen. vii : 16.

If we look at the Hebrew text, we find that it is “Elohim” who commands Noah to go into the ark, but it is “Jehovah” who “shuts him in.” Noah is living in the dispensation of the Father, but even to him, if he could have spiritually discerned it, there was given a revelation of the Son and of the Spirit. The ark which bore him across the

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flood, was a symbol of the Saviour. To us, at least, the ark suggests Him by whom we are saved from the wrath to come. Not only is there a suggestion of the Son, but in the dove, there is likewise a suggestion of the Spirit.

At the Baptism of Jesus, the Spirit descended in the form of a dove.

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.”—Matt. iii : 16.

Thrice does the dove go out from the ark; once she returned, having found no rest for the sole of her foot; the second time she returned, “*and lo, in her mouth was an olive leaf pluckt off.*”

The third time she went forth and returned not again. So the Holy Spirit

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came forth at the dawn of creation, "*when the morning stars sang together*" and, during the first divine dispensation, touched here and there a prophet, priest or king and returned to the divine abode. Coming forth in the second dispensation, He returned bearing the token of peace made by the blood of the cross. For the third time He came, on the day of Pentecost, and He came to abide forever. This is clear enough to us, and even a spiritual discernment of it may have been given to Noah.

When the waters abate, the storm cloud rolls overhead and the rainbow is seen flashing in the sky. Here again, with very little discernment, the Triune God may be seen in His distinct Personalities.

The Apostle John declares that "God is light."

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“This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all.”—I. John i : 5.

Science has determined that light is a Trinity of color ; blue, red and yellow ; there are not seven primary colors, nor an indefinite number, but three only and these in their order, blue, red and yellow, are luminous, heat-giving and actinic or chemical. Surely there is no strain or pressure in seeing in this a suggestion of the Trinity. God is light, but God is Triune. In God the Father there is given to us the pure white ray of light ; in God the Son, there is given to us the heat-giving, life-giving ray, for “ *In Him was life ; and the life was the light of men,*” and in the Holy Spirit we have the chemical ray, for, it is by Him we are changed into the likeness

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and glory of Jesus Christ. It is not impossible that even Noah might have discerned something of the day of Christ and of the day of the Spirit, in these revelations that were made; if not clear to him, it will surely be made clear to others coming after.

We hurry on to the history of Abraham; and it is "Jehovah" who appears to him as the "God of glory." Abraham was in the dispensation of the Father, but Christ declared,

• "Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John viii: 56.

When did Abraham see the day of Christ? Plainly when he returned from the battle with Chederlaomer. As he advances through the valley of Shaveh, he is stopped by Melchizedek, the mysterious king of Salem. There is a scene

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which strangely resembles the Lord's Supper, for Melchizedek provides him with bread and wine : he is to be fortified against a great temptation which is about to meet him. Melchizedek is the authoritative type of Christ.

“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath : That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us : Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail ; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedek.”—Heb. vi : 17-20.

To him Abraham gives tithes. By faith, Christ is owned as the One to whom all belongs ; the One who can so enrich in return, that the world, seen in the king of Sodom, is powerless to

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make rich or poor. In this meeting with Melchizedek, Abraham "rejoiced to see the day of Christ, and he saw it and was glad." Some think that he saw the day of Christ when he offered up Isaac; he did, but surely he would not have rejoiced in this. In the following chapter of Genesis (15th), the faith of Abraham is recognized and "accounted to him for righteousness." In Genesis, 22d Chapter, the day of Christ is once more seen; Isaac is offered up and "in a figure" received back from the dead.

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."—Heb. xi: 19.

Behind the uplifted veil, we see Christ in the fulfillment of the responsibility which he undertook for us.

In Genesis 24th, a bride for Isaac is

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sought and found. Would it not be possible to see, in this journey of the servant of Abraham, a suggestion of the mission of the Holy Spirit seeking and finding a bride for Christ? At Pentecost the forming of the Church began, and her high destiny is made known by Paul.

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: But I speak concerning Christ and the church.”—Eph. v : 31, 32.

These are foreshadowings of coming things, the unfolding of light, but the glow is sufficient to illumine the history.

Abraham and his followers are in the dispensation of the Father and this is to culminate in the coming of the Son; and that, in turn, is to culminate in the coming of the Spirit. The Son, being

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the next to follow after the Father, is revealed with greater prominence than the Spirit, though suggestions concerning the Spirit are by no means rare.

Jacob who follows in the history, is himself an illustration of the discipline of the Holy Spirit, changed by grace from Jacob, the Supplanter, into Israel, the Prince of God.

Joseph follows, and the Coming One can surely be discerned in him. He is hated by his brethren ; they take counsel to sell him ; he is sold for twenty pieces of silver ; this, at the suggestion of Judah. (And Judas Iscariot, the only one of the twelve that was of the tribe of Judah, the others being Galileans, was in the loins of his father, Judah, when Joseph was sold). He is lowered into the pit ; he is brought up out of

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it; he passes into Egypt and from the prison of Pharaoh ascends the throne.

Jesus was hated, betrayed, sold and put to death, but, from the dark prison-house of the grave, He has risen and will yet rule the world.

God next reveals himself to Moses.

“Moreover he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.”—Exod. iii : 6.

Again there is a revelation of Himself as Triune. Why does He call Himself the “God of Abraham and of Isaac and of Jacob?” Of these three men and of these three only? Is it not because that in these three there was a revelation of the Father, the Son and the Holy Ghost? Who can read the 22d Chapter of Genesis and not see behind the

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Moses, as the law-giver, could not lead the people into the land of promise; all that he could do was to bring them to that point where Joshua might succeed him.

“But before faith came, we were kept under the law, shut up under the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.”—Gal. iii : 23, 24.

So Joshua becomes typical of the True Leader, by whom and through whom we are to enter into rest.

In the book of Judges, which follows, there is given to us the history of the people brought, under the leadership of Joshua, into the land of promise. There is a verse in the Epistle to the Hebrews which seems to indicate, that the rest into which the people were brought by

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Joshua, was only a type of the rest into which we are brought under the leadership of Jesus.

“For if Jesus [i. e., Joshua] had given them rest, then would he not afterward have spoken of another day.”—Heb. iv : 8.

The work of deliverance, in the book of Judges, is only partial but, in a measure, foreshadows the complete and final deliverance to be ushered in by the Lord Jesus. We shall see later how this deliverance was wrought by the Saviour with the coöperation of the Spirit. In the book of Judges, it seems to be shadowed forth by the immediate appearance of the Angel of the Covenant and a corresponding mission of the Spirit of the Lord. (It is scarcely necessary to say that the rendering “*an* angel of the Lord,” “*an* angel of God,” is erroneous. The only possible

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rendering is, "*The angel of the Lord,*" "*The angel of God.*") This is in perfect keeping with what has gone before. Moses received his commission from "*The Angel of the Covenant,*" and in order that he might execute his trust, he was filled with "*The Spirit of the Lord*" and this anointing was in a measure, apparently, not given to any mere man after him. Through him the Spirit was communicated to others associated with him.

"And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them ; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there : and I will take of the spirit which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."—Num. xi : 16, 17.

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And Joshua, appointed as successor of Moses, was likewise endowed with the Spirit.

“And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.”—Num. xxvii : 18.

Immediately after their entrance into the land we are met with a revelation of “The Angel of the Lord,” and whenever a Judge was raised up for deliverance we are told “The Spirit of the Lord came upon him.” The appearance of “The Angel of the Lord” is always followed by a mission of “The Spirit.” The Angel of Jehovah went up from Gilgal to Bochim, reproached the people for their disobedience, and threatened to lead them no more; the warning was sufficient and the people broke down in repentance and tears; they called the

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place "Bochim," as a memorial of their weeping ; upon their repentance, the divine favor is restored and Othniel is raised up as a deliverer and we are told,

"The Spirit of the Lord came upon him, and he judged Israel, and went out to war."—Jud. iii : 10.

Again we read of the Angel of the Lord appearing to Gideon and commissioning him to deliver Israel, and in order that he might be fitted for it,

"The Spirit of the Lord came upon him."
—Jud. vi : 34.

In Chapter 10, we have another record not unlike the account of the angel at Bochim. There is a verse in Isaiah which is evidently a commentary on this appearance.

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"In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."—Is. lxiii : 9.

Immediately after this, the call is given to Jephthah and at once we read :

"The Spirit of the Lord came upon him."
—Jud. xi : 29.

Then we read that the Angel of the Lord appeared to the parents of Samson, announcing the birth of a son, who would begin to save Israel, and again there is the corresponding mission of the Spirit :

"The child grew, and the Lord blessed him and the Spirit of the Lord began to move him at times in the camp of Dan."—Jud. xiii : 25.

It is said repeatedly afterwards, concerning him that "*The Spirit of the Lord*

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came mightily upon him." In spite of it all, the Judges are failures and the clouds are heavy and black when their history closes. Though black, the clouds are rifted, and there comes shining through, the glory of that "Angel of the Covenant" who, coming "in the perfect power of the Spirit," will work a final and complete deliverance.

In the history of the kings, which, of course, includes the books of Samuel, the truth which we have been considering, is more definitely set forth. The kingdom is seen to rise in Israel upon the ruins produced by the Judges. The vast evils of those days implied the need of a more stable government. The rule of the Judges was an effort at self-government and its monumental ruin testified to the need of some stronger and more continuous rule than that they

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had exercised. At once the prophet comes to the front. Samuel anoints both Saul and David.

We see the place the prophet holds in respect to the kingdom ; he stands for the rule of the Most High, still Sovereign, though to the rule of man there is given a temporary place. In his character as prophet, he speaks plainly to the king and knowing, as he does, that the people are moving counter to God, we can sufficiently account for Samuel's antagonism to the kingship in Israel. We will see also, that the priest comes out prominently in these books, so that the prophet, priest and king, standing each in his proper place, will point clearly onward to Him who will combine in His own person, both for Israel and the world, the perfect Prophet, Priest and King.

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During all the period of the Judges, there was an organized priesthood, and this made access to God possible. But, only once in all that period, are we told that there was any consultation of the divine oracle. This indicates how far they had drifted away from God and shows why, with the ruins of the judgeship around them, they did not turn to God.

Into this scene of ruin, the king steps, as the restorer of Israel. The first king, Saul, is quickly set aside; he most clearly exhibits the failure of self-government; he is the people's choice, but not God's, and the demonstration is complete, that the voice of the people is not the voice of God. David comes to the front and is called a man after God's own heart. The kingdom gradually grows under his hand until it almost

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reaches the limit given in the ancient promise, a perpetuity in his seed. In spite of all failures, it would seem as if they might be entering upon the beginning of the blessings, that were associated in their minds with the presence of a king, yet, in the following book, we are met with the failure of their cherished hope.

Solomon begins his reign, and is speedily surrounded with the great glory for which he was famed; the temple rises in stately grandeur, and the glory of God, manifested at the dedication, is the pledge of its acceptance. With still greater assurance, the people look for the blessings associated with the presence of a king; but the ship is among the breakers; her keel is grinding on the rocks and ere long will be dismembered and disappear.

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Solomon's son is scarcely seated upon the throne, before ten of the tribes are rent from the monarchy; the separate kingdoms for a while exist, side by side, but the shadow of the decline of empires is upon them. Slowly, but surely, they fall asunder and both are leveled with the dust. The throne of David, which promised to be so stable, has never been restored.

The shuttle of prophecy lies silent in the loom of time. Memory must sweep back through the long period of twenty-five hundred years to behold the ruins of the Hebrew monarchy. Hath God cast away His people? Paul not only puts the question, but gives the answer as well: "God hath not cast away His people, whom he foreknew." "God hath given them the spirit of slumber" until the vast Gentile world shall have

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been reaped. They have not stumbled to fall forever, but rather "through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Ere long, the light will break once more upon them and all Israel be saved.

Meanwhile, the key of the old Jewish monarchy is placed in the hands of the Christian. We know, that David and Solomon were but shadows of the True King; that He has come, but rejected of Israel, has gone up to take another throne on high; that He is David's seed, yet David's Lord, and that in his hands the kingdom is safe, though the time of its setting up is once more delayed, for the accomplishment of other purposes which are now being fulfilled; that for this King, the world still waits and will never have its blessing until He comes to bless it with a reign of

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power and righteousness; then, that petition so often sent up to the throne will be answered: "Thy kingdom come, Thy will be done, on earth as it is in heaven."

This day, with all its promised blessings, is foreshadowed even in the evil and failure of the day of the kings of Israel.

The Hebrew monarchy was raised up, both to anticipate and prophesy, an everlasting monarchy with God enthroned and crowned. This will come out clearly enough if the books are closely studied. In these books for the first time the prophet, priest and king appear together; the priest and king stand alike touching the throne in the sanctuary, the supremacy of which is enforced by the prophet. This is the theme of the books of the Kings. It

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develops the history of the sanctuary throne in Israel, with prophet, priest and king as its interpreters among men. These, and the offices they filled, and in their failure to fill them, pointing forward to the three-fold Anointed One, whose glory it will be to sustain all these relationships in the unbroken, perfect unity of power and blessing.

In prefiguring the kingdom of God, the kingdom of Israel receives a glory beyond its own. In spite of human failure seen throughout, the light of that glory shines on; it can neither be quenched nor burned out. No matter how many times existing materials may be combined and again dissolved, the kingdom of God is on the way, and when it appears, the course of redemption culminates and the history of man is closed. The history of the kings,

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serves to show how God designs to introduce that kingdom. It can come in no other way. Rebellion there has been and will be to the end, but this cannot thwart God, and His king will surely reign from His holy Hill of Zion.

We are now in what the Scripture terms the "kingdom and patience of Jesus;" but when the everlasting doors are lifted up and He comes forth to reign, we will be in "the kingdom and glory" which shall abide forever. Upon the ruins of the kingdoms of this world the kingdom of Christ shall rise. We, like Abraham, are strangers and pilgrims here, for "we look for a city which hath foundations, whose builder and maker is God."

In the books of the kings, we learn something of the eternal principle of righteousness which will give glory to

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the government of the city of God. It will be an absolute monarchy and the One who reigns will be of God's own choosing and He, in His One Person, will combine all the glories of Prophet, Priest and King. There could be no more perfect revelation of the Person of the Son, than that which culminates in this history of the kings. By it, the minds of men were being prepared to receive the Person of God the Son. So perfectly has the character of Christ been drawn, that the prophets henceforth announce Him with absolute confidence, and in language so definite that it could not be misunderstood. Dean Stanley says, "Lineament after lineament of that Divine Ruler was gradually drawn by Isaiah or his scholars, until at last a Figure stands forth, so marvelously combined of power and gentleness and

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suffering as to present in the united proportions of his descriptions the moral features of an historical Person, such as has been, by universal confession, known once, and once only, in the subsequent annals of the world."

The revelation of the Son being perfected, we find that the revelation of the Spirit, who was to follow the Son, is unfolded with ever increasing fullness. The very prophecies themselves were framed under His direction.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—II. Pet. i: 21.

A close and enduring fellowship is seen to exist between the Son and the Spirit.

"And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding,

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the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.”—Is. xi : 2.

These prophecies were fulfilled, when the Lord Jesus entered upon his administration, at the time of His baptism. At that point the dispensation of the Son begins.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also he made the worlds.”—Heb. i : 1, 2.

Just as in the dispensation of the Father, a special and peculiar and complete revelation was made of the Son, as the One who should immediately follow, so, in the dispensation of the Son, we have a special, peculiar and complete revelation of the Spirit of God, who is to follow the dispensation of the Son.

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Jesus is conceived by the Holy Ghost.

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.”—Luke i : 35.

His body is prepared by the Holy Spirit.

“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.”—Heb. x : 5.

He grows to manhood waxing strong in the spirit.

“And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.”—Luke ii : 40.

At His baptism, the Holy Spirit descends upon Him in bodily form.

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"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son ; in thee I am well pleased."—Luke iii : 21, 22.

By this sign, He is recognized by John the Baptist.

"And I knew him not : but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."—John i : 33.

By the power of the Spirit, He is driven into the wilderness to meet the assault of Satan.

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness."—Luke iv : 1.

In the power of the Spirit He returns to Galilee.

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“And Jesus returned in the power of the Spirit into Galilee : and there went out a fame of Him through all the region round about.”—Luke iv : 14.

Anointed by the Spirit He preaches His first sermon in the synagogue at Nazareth.

“The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.”—Luke iv : 18.

As a foundation for this sermon He took for His text :

“The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”—Is. lxi : 1.

He received this anointing for service before leaving Heaven.

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"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm xlv : 7.

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Heb. i : 9.

Peter speaks of this anointing in his sermon to Cornelius.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."—Acts x : 38.

It was by the power of the Holy Spirit that Jesus cast out devils.

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."—Matt. xii : 28.

It was through the Holy Spirit that He gave instructions to His disciples.

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“Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.”—Acts i : 2.

Through the Spirit Christ offered Himself to God.

“Who through the eternal Spirit offered himself without spot to God.”—Heb. ix : 14.

By the Holy Spirit He was raised up from the dead.

“But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”—Romans viii : 11.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”—I. Pet. iii : 18.

No announcement of the coming of the Spirit is made by the Saviour until after His rejection as Messiah; when

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the shadows of Gethsemane fall upon Him, He makes announcements concerning the Spirit and unfolds to the disciples the nature of the work, which the Spirit would do. After the Resurrection, He plainly indicates that the source of power is no longer to remain in His hands, but in the hands of the Holy Spirit.

“But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—Acts i : 8.

Just before the ascension, He instructs them to tarry at Jerusalem, until they should be endued with power from on high.

“And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”—Luke xxiv : 49.

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It was not possible for the Spirit to enter the world and take up His work, until after the departure of Jesus from it.

“(But this spake he of the Spirit, which they that believe on him should receive : for the Holy Ghost was not yet given ; because that Jesus was not yet glorified.)”—John vii : 39.

“Nevertheless I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.”—John xvi : 7.

From the Mount of Olives, Jesus was received up into glory and the dispensation of the Son was ended. The disciples returned to Jerusalem to wait for the fulfillment of the promise of the Father. Ten days after, they were in an upper room together.

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it

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filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii : 1-4.

This was the inauguration of the dispensation of the Holy Spirit. He came to execute a mission both to the believer and to the world. His mission to the world is given to us in these words of Jesus :

"Nevertheless, I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment ; of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged."—John xvi : 7-11.

This threefold mission is now being executed by this Divine Personality, the

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Third Person of the Triune God. He has come to convict the world of sin, and of righteousness, and of judgment. It is not of specific *sins*. He has come to work conviction, but He will convict the world of *sin* by laying bare the root principle of sin, "*because they believe not on me.*"

The source and fountain of all sin is unbelief in Jesus Christ; of such unbelief, the Holy Spirit has come to convict the world. He will also convict the world of righteousness; not the personal righteousness of any man; for, according to the Scripture, "*there is none righteous, no, not one.*"

Again, we are told by the Saviour what is meant by the Spirit convicting the world of righteousness: "*Of righteousness, because I go to my Father, and ye see me no more.*" This is not man's

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own personal righteousness, but the righteousness of Christ, by which alone can a man be saved.

“Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe : for there is no difference : for all have sinned, and come short of the glory of God ; being justified freely by his grace through the redemption that is in Christ Jesus.”—Rom. iii : 20-24.

Of this can the world be convicted by the Holy Spirit only. And, last of all, He has come to convict the world of judgment. Not of the judgment to come ; this is clearly written on the conscience of every living man. Christ says : “ *Of judgment, because the Prince of this world is judged.*” The world is in wickedness

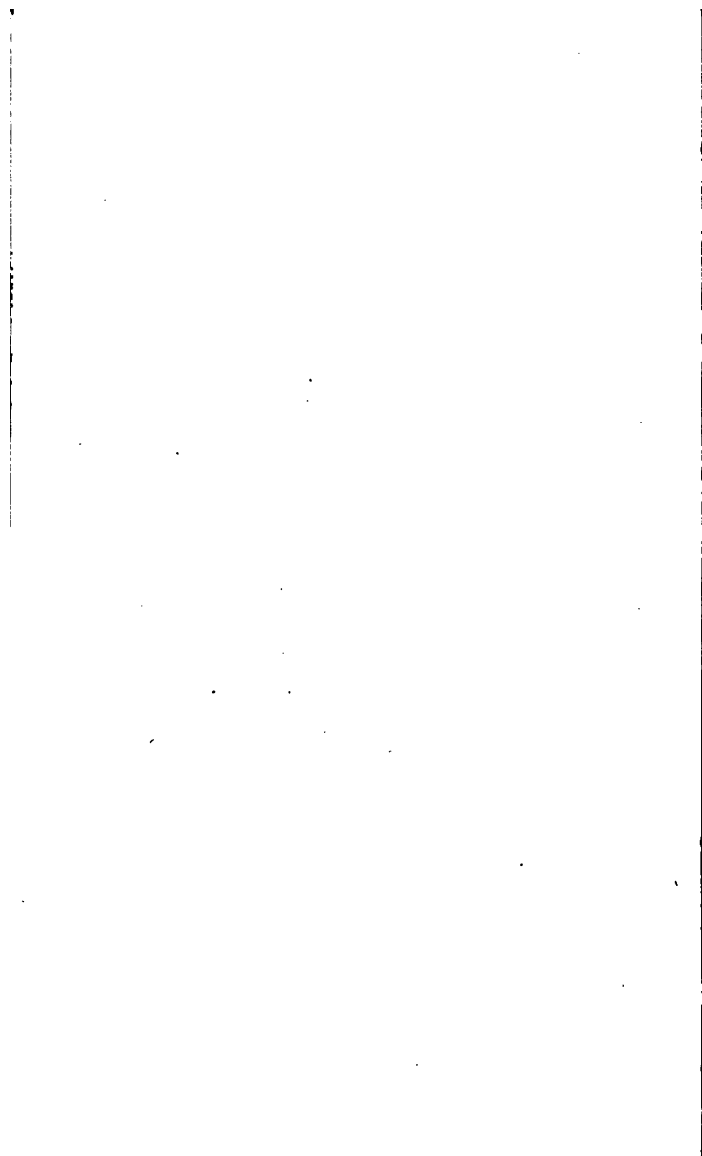
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and is also under condemnation, but the Prince of the world has already had judgment passed upon him. Of this fact, the Holy Spirit alone can give sufficient testimony for the conviction of the world.

"Except a man be born of the Spirit, he cannot see the kingdom of God." Under the conviction of the Holy Spirit he is led to receive the Lord Jesus and thereby is given the right to become the child of God. His body is changed into a temple, the Holy Spirit enters, and at once begins the work of preparing the new creation for manifestation with Christ in glory. *"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit."*—I. Cor. ii: 9, 10.

HAVE
YE KNOWN
THE
HOLY GHOST?

THE PERSON AND WORK
OF THE HOLY SPIRIT
AND HIS MISSION
TO THE BELIEVER





*THE PERSON AND
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“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance.”—John xiv : 26.

CONCERNING the Person and work of the Holy Spirit, we cannot believe less or more than the Word of God has revealed to us. There are two prevailing errors concerning the Holy Spirit; one is made by those who either ignorantly or wilfully deny His distinct

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Personality ; the other is made by those who, admitting the Personality, deny His equality with God. Assuming the truth of the Personality, we will prove from the Scripture His equality with God, and the same evidence will establish the fact of His Personality. The names of God and of the Holy Spirit are used interchangeably.

“Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began ”—Acts iii : 21.

“For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.”—II. Peter i : 21.

In the first verse you will notice that it is God who speaks, by the mouth of all the holy prophets, and in the second verse, these men are said to have spoken as they were moved by the Holy Ghost.

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“Who shall lay anything to the charge of God’s elect? It is God that justifieth.”—Rom. viii : 33.

“And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”—I. Cor. vi : 11.

In the first of these verses, we are told that God justifies, and in the second verse we are told that it is the Spirit who justifies ; God and the Spirit are one.

“But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.”—Act v : 3, 4.

First, you will notice that Ananias is said to lie to the Holy Ghost, and afterward, referring to the same offence, he is said to lie to God.

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“Who hath also sealed us, and given the earnest of the Spirit in our hearts.”—II. Cor. i : 22.

“And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”—Eph. iv : 30.

In the first verse, we are told that it is God who seals the believer, but in the second verse, we are told that it is by the Holy Spirit we are sealed.

“Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.”—Acts ii : 24.

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”—I. Pet. iii : 18.

In the first verse, God is said to have raised up Jesus, but in the second verse He is said to have been raised by the Spirit.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If

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any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—I. Cor. iii : 16, 17.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—I. Cor. vi : 19.

In these verses, the bodies of believers are, without discrimination, called the temples of God and the temples of the Holy Ghost. If the Holy Spirit is not equal with God, what possible explanation can be given of these verses? This interchangeable use of the names is sufficient to prove conclusively, that the Holy Spirit and God are equal. In the Scripture there is additional proof to attest this fact. Divine attributes are ascribed to the Holy Spirit.

He is omnipresent :

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I

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make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."—Psa. cxxxix : 7-12.

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—I. Cor. xii : 13.

He is omniscient :

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I. Cor. ii : 9, 10.

He is omnipotent :

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your

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mortal bodies by his Spirit that dwelleth in you."—Rom. viii : 11.

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke i : 35.

He is holy :

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. iv : 30.

He is eternal :

"For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. ix : 13, 14.

The work of creation and the power of working miracles are credited to Him :

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"And the earth was without form, and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."—Gen. i : 2.

"By his Spirit he hath garnished the heavens ; his hand hath formed the crooked serpent."—Job xxvi : 13.

"Thou sendest forth thy Spirit, they are created : and thou renewest the face of the earth."—Psa. civ : 30.

"But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."—Matt. xii : 28.

"To another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues : But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—I. Cor. xii : 9-11.

"How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?"—Heb. ii : 3, 4.

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The resurrection of Christ, the greatest of all miracles, is attributed to Him :

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”—I. Pet. iii : 18.

It is perfectly clear, that no person can honestly examine these statements without being convinced of the distinct divine Personality of the Holy Spirit, and of His equality with God. It is not possible to overestimate the importance of this truth. Failure of belief here will be fatal to both power and progress. The Scripture reveals neither power nor progress apart from the Holy Spirit, and the question so eagerly asked in these days, concerning power for service and consecration, can never be answered until the Holy Spirit is recognized as the source, and the only source, of both.

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Some one has said: "In this age of faith in the natural and disinclination to the supernatural, we want especially to meet the whole world with this 'credo:' 'I believe in the Holy Ghost.'"

Until we apprehend that the Holy Spirit is a Person, as real as God, and now present in the world, with a distinct mission to the unbeliever, as well as to the saved, we will easily be led astray on vital questions of faith and practice. Let us get squarely before us the fact that the Holy Spirit is a Divine Person, now in the world, as really as Christ ever was, and far more accessible, because the believer's body is distinctly declared to be His temple. Believing this, we shall be able to claim by faith the blessings He has come to bestow.

It is recorded of Christ that, in certain places, He could do no mighty works be-

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cause of unbelief, and I believe, for the same reason, the Holy Spirit is thwarted in many of His gracious purposes concerning us. We are promised nothing in the Scripture except through faith; and a failure of faith in the Holy Spirit is a distinct failure of faith in God. He has come for a varied and blessed work in behalf of the believer and to Him be all the glory for what He does and may accomplish in and through us. Let us look at His mission to the believer :

We could never become an heir of God's kingdom, were it not for the action of the Holy Spirit.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii : 5.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Tit. iii : 5.

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By receiving Christ we obtain the right to become the children of God, but we might be robbed of this right, if it were not for the gracious work of the Spirit, who confirms the right by the gift of the new birth. Once born, we may lose everything else, but we can never lose our "sonship."

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x : 28, 29.

Immediately after the new birth, our bodies become the temples of this Divine Personality.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"—I. Cor. vi : 19.

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His first work is to quicken our mortal body.

“ But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.”—Rom. viii : 11.

This is not merely a pledge of the resurrection but also of a body fitted for an endless and glorious life.

The next work of the Spirit for the believer, is His testimony to the right which He has confirmed.

“ The Spirit itself beareth witness with our spirit, that we are the children of God.”—Rom. viii : 16.

Beyond any inference or conclusion of our own, we have the distinct witness of the Spirit that we are verily begotten of God. This is exceedingly precious

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and certifies to us our inalienable rights to joint-heirship with Jesus Christ.

The intercession of the Spirit is next referred to by the apostle :

“The spirit itself maketh intercession for us with groanings which cannot be uttered.”—Rom. viii : 26.

There is no debate that Jesus is now at the right hand of God making intercession for us. The text, in Romans, declares that the Spirit also is our Intercessor and, four times in the Gospel of John, the Holy Spirit is called “Comforter.”

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”—John xiv : 16, 26.

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"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John xv : 26.

"Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you."—John xvi : 7.

In these verses the word for Comforter, in the original, is the same word as that translated "advocate" in the First Epistle of John.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—I. John ii : 1.

It is evident that if the word means advocate in the one place, it also does in the others, and the believer has the assurance of two "Advocates" in his behalf, before God. There is no necessity of surrendering the thought of the

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"Comforter," so dear to us, as we shall see when we come to the consideration of this word; nor is there any necessity for denying the force of the meaning, "advocate." As such, it properly supports the statement of the apostle, that the Holy Spirit is our Intercessor.

We have so far considered Him as the Quickener, the Witness and the Advocate. We shall now examine the statements of Jesus concerning the work of the Spirit, recorded in the Gospel of John, in the 14th, 15th and 16th Chapters.

He is first given the title of the "Comforter" in the texts quoted above. (John xiv:16, 26; John xv:26; John xvi:7.) So many sacred associations are entwined with the name "Comforter," that we would not care to sacrifice it, even to be enriched with the word "Advocate,"

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unless the context should demand it. We are entitled rather to enrich the word "Advocate" with the meaning of "Comforter," not only in its secondary sense of "Consoler," but also in its primary sense of "Strengtheners" and "Upholder." While being our Advocate with God, He also consoles, strengthens and upholds us, in all the varied experiences of suffering and sorrow through which we are compelled to pass. Surely, but for Him, we would sink under the burdens laid upon us. The second title given to Him is the "Spirit of Truth."

"Even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you."—John xiv : 17.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."—John xv : 26.

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"Howbeit when he, the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come."—John xvi : 13.

This title may have been given to Him, because he is the Author of truth. Jesus in His prayer for the disciples says : "Sanctify them through Thy truth ; Thy word is truth." Whatever theory of inspiration we may choose to adhere to, we cannot eliminate the Holy Spirit from the structure of the Scripture without violence to the plain declarations :

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost."—II. Pet. i : 20, 21.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness :

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That the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim. iii : 16, 17.

The Author of this holy Word has come to abide with us forever.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—John xiv : 16.

He dwells in us as a Teacher :

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance."—John xiv : 26.

And Guide :

"Howbeit when he, the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come."—John xvi : 13.

Hare says, that in the redeemed world, the Tree of Life and the Tree of Knowledge stand side by side, with their

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branches intertwined, so that no one can walk under the shade of the one, but he will also be under the shade of the other. But now we are brought by the Spirit not only to the Tree of Life, but also to the Tree of Knowledge. He is our Teacher and Guide into all "The Truth." We have been misled about this passage, last quoted, by inattention to the force of the Greek article. Manifestly, the Word of God is *The Truth* of which the Spirit is come to be Teacher and Guide.

Nothing could exceed in value a right apprehension of this fact. No wonder that there are endless discussions and misunderstandings of the Scripture, so long as the only infallible Teacher and Guide is rarely consulted, if not altogether ignored.

What does John mean when he writes :

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“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.”—I. John ii : 27.

Has he not in mind the teaching of the Holy Spirit? The fact is, we consult an endless array of books and “helps,” all of which are good, if not done to the dishonor of the Holy Spirit. However much we may be inclined to magnify “learning” and “scholarship,” they are none other than a curse, unless under complete surrender to the Holy Spirit.

Paul has given us his estimate of mere human wisdom in the 1st and 2d Chapters of I. Corinthians; and Paul was a “university man.” John Owen, the prince of Puritan divines, Vice Chancellor of Oxford, and predecessor of

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Isaac Watts in a London pulpit, whose tread through the Scripture, it has been said, was like the "tread of an elephant," once remarked, "If I could demonstrate the truth in the power of the Holy Ghost, like John Bunyan, I would gladly renounce all the education and learning that I have."

Ministers and earnest christians are seeking for "power," and there is no power save in the Holy Ghost. "Ye shall receive power after that the Holy Ghost is come upon you." If we are to know and apply the truth, we must be taught and guided by Him.

In the book of Numbers, we read: "When the dew fell upon the camp in the night, the manna fell upon it." A hint of the inseparable relation between the Spirit and the Word. An honest dependence on the Holy Spirit will

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more infallibly enlighten us than thousands of books and teachers. If we are to be "mighty in the Scripture" and, if we are to wield with power "the Sword of the Spirit, which is the Word of God," we must earnestly seek for the instruction and guidance of this Divine Person, the Holy Spirit, who has come to abide with us forever.

What the eye cannot see and what the ear cannot hear of the things which God hath prepared for them that love Him, is revealed unto us by the Spirit.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."—I. Cor. ii: 9, 10.

"May the God of our Lord Jesus Christ, the Father of Glory, give unto us the Spirit of wisdom and revelation in the knowledge of Him:

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having the eyes of our heart enlightened, that we may know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward, who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places.”—Eph. i : 17-20.

There is one other work of the Spirit to be considered at this time. It is by His almighty power that the process of sanctification is carried on.

“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied.”—I. Pet. i : 2.

He is like Hegai, the king's chamberlain, to whose custody Esther was given that she might be fitted for becoming the king's bride. This sanctification of the Spirit is shadowed forth in the sanc-

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tification of the ancient priesthood. (Exodus 29th Chapter.) In Aaron and his sons we are surely to see Christ and the "many sons" He is "bringing unto glory." Looking back to that chapter in Exodus we see that first of all, Aaron and his sons were to be brought near to the entrance of the tent of meeting, and there washed with water.

We Christians are a holy priesthood.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—I. Pet. ii : 5.

And by the washing of regeneration we enter into our holy calling.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus iii : 5.

So far, Aaron and his sons are alike in the washing, in correspondence with

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the truth found in the Epistle to the Hebrews :

“ For both he that sanctifieth and they who are sanctified are all of one : for which cause he is not ashamed to call them brethren.”—
Heb. ii : 11.

Immediately after this, there is a difference ; Aaron, clothed with the priestly garments, is anointed alone and before the shedding of blood. Christ was anointed at His Baptism alone, in the which He presented Himself to God, for the “ baptism unto death,” which was to come afterward. After the anointing of Aaron, the sons are brought near and clothed with the priestly robes. Then, the bullock for the sin offering is slain, and the blood sprinkled on the horns of the altar of burnt offering ; then, one of the rams is slain for the burnt offering, and the blood is again sprinkled round

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about the altar ; then, the ram of consecration is slain and the blood is put upon the right ear, hand and foot of Aaron and his sons, signifying that the whole man, in hearing, doing and walking, is set apart in the power of the blood of redemption. After this, the blood is sprinkled on the altar and then, mixed with the anointing oil, is "sprinkled upon Aaron and upon his garments, and upon his sons, and upon his sons' garments with him."

So, after the cross, where the true blood of redemption was shed, there came the anointing of the Holy Spirit, in the power of that shed blood. Why is Aaron associated in this anointing?

Jesus said :

"For their sakes I sanctify myself, that they also may be sanctified through the truth."—
John xvii : 19.

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We need to bear in mind the place which is given here and elsewhere to the Word of God, in the process of sanctification. While this is the work of the Spirit, it is instrumentally wrought by the truth.

“Sanctify them through thy truth: thy word is truth.”—John xvii : 17.

“That he might sanctify and cleanse it with the washing of water by the word.”—Eph. v : 26.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”—II. Thess. ii : 13.

There is a beautiful illustration of this in the II. Epistle to the Corinthians.

“But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”—II. Cor. iii : 18.

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The Revisers have materially contributed to a right understanding of the original text. By them it is translated: "But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." They have retained in the margin, the word beholding, for reflecting, which is loyal to the Greek. Reinserting this word, we would have: "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit." Manifestly, the Word of God is the mirror from whose sacred page is reflected the glory of the risen Saviour and we all, gazing with unveiled face upon the glory shining there, are transformed into the same

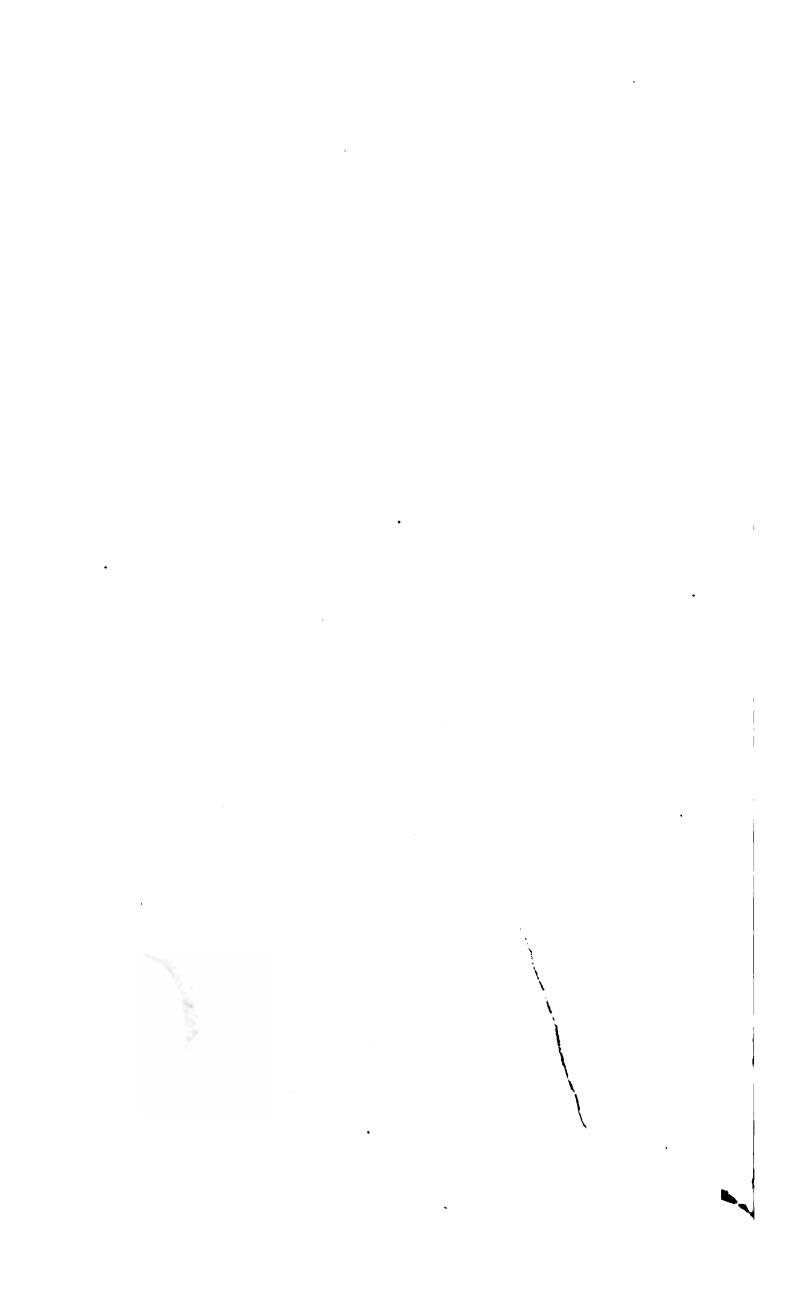
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image from glory to glory, even as from the Lord the Spirit.

And this is Sanctification. And this is the process.

HAVE
YE KNOWN
THE
HOLY GHOST?

THE SWORD OF
THE SPIRIT, WHICH
IS THE WORD
OF GOD





Cap III *THE SWORD OF
THE SPIRIT, WHICH
IS THE WORD
OF GOD*

"The word of God is quick, and powerful,
and sharper than any two-edged sword."—Heb.
iv : 12.

IN the Epistle to the Ephesians, the
Apostle Paul conceives of the Chris-
tian as engaged in a conflict. This
conflict is not with flesh and blood,
but with principalities, and powers, and
rulers of the darkness of this world, and
wicked spirits in heavenly places.

In order to compete successfully with

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these forces, Paul urges the Christian to be clothed with the armor of God, which has been provided for this purpose. The loins are to be girt about with truth, which is designed to hold the various pieces of armor together.

The heart, which needs to be guarded, is to be covered with a breastplate of righteousness.

That the feet may walk aright, they are to be shod with the preparation of the Gospel of Peace.

The shield of faith is to be worn, in order that the fiery darts of the wicked one may be quenched; and the head is to be covered with the helmet of salvation. So far the armor is complete; there is something for the heart and something for the feet and something for the head, and, with these kept in order, there is a possibility of a successful issue for the

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Christian in this conflict. All these are offensive weapons.

The only defensive weapon of which the Apostle speaks, is called the Sword of the Spirit, which is the Word of God.

We have seen that the Holy Spirit has come into the world on a mission both to the unsaved and to the believer, and the instrument for the accomplishment of this mission is here given us. It is called "The Word of God." We shall see that it is also possible for the Christian to wield this instrument. At the beginning, it will be wise to notice the very close association of the Word of God with the Spirit of God. This close relationship between the two is maintained in all parts of the Scripture. David was instrumental in giving us no small part of the Word of God, but in his dying words, he says :

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"The Spirit of the Lord spake by me, and his word was in my tongue."—II. Sam. xxiii : 2.

A still larger part of the Word of God is given to us in the words of Jesus, but the close association of the Holy Spirit with Him was the subject of prophecy:

"The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. lxi : 1.

This text from the prophecy of Isaiah was the one which was selected as the basis of the first sermon which He ever preached, in the synagogue of Nazareth.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor ; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke iv : 18.

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This close relationship is seen in a marked degree, in the record given to us of the entrance of the Holy Spirit into the world on the day of Pentecost.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts ii : 3, 4

Not only was there the appearance of tongues parting asunder, but when the disciples were filled with the Spirit, they began to speak with other tongues as the Spirit gave them utterance. The instrumentality of the Spirit in the giving of the Word is clearly stated by the Apostle Peter, when he says :

"For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost."—II. Pet. i : 21.

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The Apostle Paul bears witness to the same truth :

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."—II. Tim. iii : 16, 17.

Not only are the Holy Spirit and the Word of God thus closely associated, but they are alike also in the effect which they produce. We are told that except a man be born of the Spirit, he cannot enter into the kingdom of God.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John iii : 5-8.

But the Apostle James tells us that we are born of the Word.

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“Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.”—James i : 18.

And Peter testifies in a similar way to the fact that the new birth comes through the instrumentality of the Word :

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”—I. Pet. i : 23.

In one text, we are said to be born of the Spirit, and in the other two, we are said to be born of the Word.

The process of sanctification is in the same manner ascribed to the action both of the Spirit and of the Word.

“Sanctify them through thy truth, thy word is truth.”—John xvii : 17.

In this text it is clear that sanctification is accomplished through the instrumentality of the truth which is, of course, the word of God.

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But there is quite another statement made concerning this by the Apostle Paul :

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."—II. Thes. ii : 13.

It is clear from this statement that while Sanctification is by the instrumentality of the Truth, the Holy Spirit has His part, and a beautiful illustration of this is found in the following passage already commented upon:

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—II. Cor. iii : 18.

From these statements we learn that sanctification is alike ascribed to the power of the Spirit as well as to the Word.

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The Christian's joy is, in the same manner, attributed to the indwelling of the Spirit, and to the indwelling of the Word.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. v : 18, 19.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. iii : 16.

In the one verse we receive the fulness of joy through the indwelling of the Spirit, and in the other verse, our joy is due to the fact of the word of Christ dwelling richly in us.

Notwithstanding the very close relation thus maintained between the Spirit and the Word, and the like effect pro-

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duced by their action, there is no confusion of thought as to the distinct nature of each. The Spirit of God is a Person and has come into the world upon a distinct mission. The Word of God is the expression of God's mind, and purpose concerning us, and this Word is the instrument which is used by the Holy Spirit in the accomplishment of His mission. The Word is here called the Sword of the Spirit, and this is by no means an unusual symbol for the Word of God. When the Apostle John had a vision of the Son of man standing in the midst of the seven candlesticks, he saw issue from his mouth a sharp, two-edged sword.

"And he had in his right hand seven stars: and out of his mouth went a sharp, two-edged sword: and his countenance was as the sun shineth in his strength."—Rev. i: 16.

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When heaven was opened and Christ was seen coming forth, followed by the armies of heaven, we are told:

“Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”—Rev. xix: 15.

With this sword, the Son of God executes judgment. The Beast and the False Prophet are cast alive into the burning lake, but the others, who follow them, are slain with that sword.

“And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth.”—Rev. xix: 21.

It would be impossible to make any mistake as to the meaning of this symbol, when we read the statement of Jesus concerning the judgment:

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"He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day."—John xii : 48.

We read of the sword for the first time in the book of Genesis :

"So, he drove out the man ; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. iii : 24.

Evidently, the sword here is also a symbol of the Word of God. God had commanded the man, not to eat of the tree of the knowledge of good and evil, under the penalty of death ; and when man violated this command, God placed the flaming sword before the Tree of Life, lest man should eat of the fruit of that tree, and live forever, and so violate the integrity of His word.

In addition to these references, showing that this symbol is not uncommon,

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we have the familiar passage in the book of Hebrews :

“ For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”—
Heb. iv : 12.

The mission of the Spirit is to convict the world of sin, and of righteousness, and of judgment and the weapon, by which this conviction is wrought, is “the Sword of the Spirit, which is the Word of God.” We need to remember that this Word of God is the Sword of the Spirit, and not of man.

Once I was traveling through Scotland ; I went into one of the museums where relics of Scotland’s past glory are preserved. There was an enormous sword ; I should judge it to have been

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nearly six feet long; trying to lift it, I said to the young lady in charge: "I never could wield a sword like that!" With native quickness, the girl replied: "It was not made for you, sir; it was made for Sir William Wallace." So it is with this Sword of the Spirit; no man can wield it. To do effective work, it must be held in the hand of the Spirit. It would be possible for a man to commit the entire Scripture to memory, and so, be in full possession of the Sword; but he might be destitute of the power to wield it, if he had not the Holy Spirit; and it might be possible for a man to be filled with the Spirit, and yet be ignorant of the Word, and so, be powerless, because the Spirit would be deprived of His weapon. But when these two mighty forces are brought together,—the Word of God and the Spirit of God

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—we see how mightily a conviction of sin, and of righteousness, and of judgment, is wrought in the world.

On the day of Pentecost the disciples were filled with the Holy Ghost. They went out into the streets of Jerusalem. Peter was their spokesman; he preached the sermon. Any one of them could have preached as well, for they were *all* filled with the Holy Ghost. The only part of that sermon, which was considered worthy of preservation, is mainly composed of quotations from the Old Testament scripture. The Spirit of God and the Word of God were doing service together; and the result is given to us in the words of Luke:

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do?”—Acts ii : 37.

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Why does he say that they were "pricked" in the heart, if he did not mean that these men had been pierced by the Sword; the weapon employed by the Spirit of God. Sometimes people say: "Why do we not see in these days sermons preached in such great power that three thousand men are converted at a single service?" But the number of men converted is no test of successful preaching. When Christ preached His first sermon at Nazareth, they endeavored to cast Him over a precipice, and He, surely, must have preached in demonstration of the Spirit and of power. One might be just as successful as Peter, and yet be altogether repudiated by the people to whom he preached. We have an illustration of this in the case of Stephen. He is declared to have been a man filled

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with the Holy Ghost; he spake before the Sanhedrim, and the only record of that speech, which has been preserved for us, is found to consist of a review of Old Testament History. As in the case of Peter, we have an illustration of the Word of God, and of the Spirit of God, acting together; and yet, the result was far different from the result of Peter's preaching.

When Stephen finished, we are told :

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth."—Acts vii : 54.

We might infer from this statement that Stephen was even more successful than Peter, for, in the case of Peter, they were only "pricked" in the heart; but here, they were "cut" to the heart and they gnashed upon him with their teeth.

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The Sword-thrust was evidently deeper. Stephen, the first of the long line of martyrs, was quite as successful as Peter. Success in God's sight does not necessarily depend upon the number of converts made. We may be filled with the Spirit, and filled with the Word, and yet be repudiated by the world, but in God's sight, this too, is true success.

There is a practical side to this subject that needs to be considered in conclusion. The Apostle Paul declares that in meeting the temptations of life we need to be armed with this Sword of the Spirit; by no other weapon will it be possible to achieve the victory. Just after His Baptism, Jesus was driven by the Spirit into the wilderness where, for forty days, He was tempted of Satan. The final assault was made upon Him after the forty days were

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ended. Jesus was human, and He was hungry. The Devil said unto Him, "If thou be the Son of God, command this stone that it be made bread." This was a real temptation, for Jesus was really hungry, but He won the victory over Satan by the use of the Sword of the Spirit. "It is written," He said, "That man shall not live by bread alone, but by every word of God." These words he had found in the 8th Chapter of Deuteronomy. The Sword of the Spirit which is the Word of God served Him in the hour of need.

A second time He was assaulted by Satan—taken to a high mountain, and shown the kingdoms of the world, the Devil said unto Him: "All this power will I give thee, and the glory of them; if thou, therefore, wilt worship me, all shall be thine." Jesus again drawing the

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Sword of the Spirit, said unto him: "Get thee behind me, Satan: for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve.'" These words He found in the 6th Chapter of Deuteronomy; and in this second assault, He won the victory by means of the Sword of the Spirit which is the Word of God.

The third time He was tempted, when the Devil brought Him to the pinnacle of the temple and said unto Him: "If thou be the Son of God, cast thyself down from hence." And the Devil himself drawing the Sword, but destitute of the Spirit, adds still further "For it is written: 'He shall give His angels charge over thee, to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'"

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Jesus answering said unto him : " It is said : 'Thou shalt not tempt the Lord thy God.' " These words he found also written in the 6th Chapter of Deuteronomy. And for the third time, the victory was won by means of the Sword of the Spirit, which is the Word of God. On a single page of the Holy Scripture, Jesus found a sufficient foil to this three-fold assault of Satan, and with the wreath of victory, fresh upon His brow, went down the mountain side.

This is a practical and valuable truth for us to learn. If we are to conquer in life's temptations, we must be armed with the weapon by which alone the victory can be won. This is a spiritual conflict ; it is not with flesh and blood ; it is against the principalities and powers of evil, and God has given us

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an armor which affords protection. He has also been pleased to place in our hands this aggressive weapon, the "Sword of the Spirit which is the Word of God."

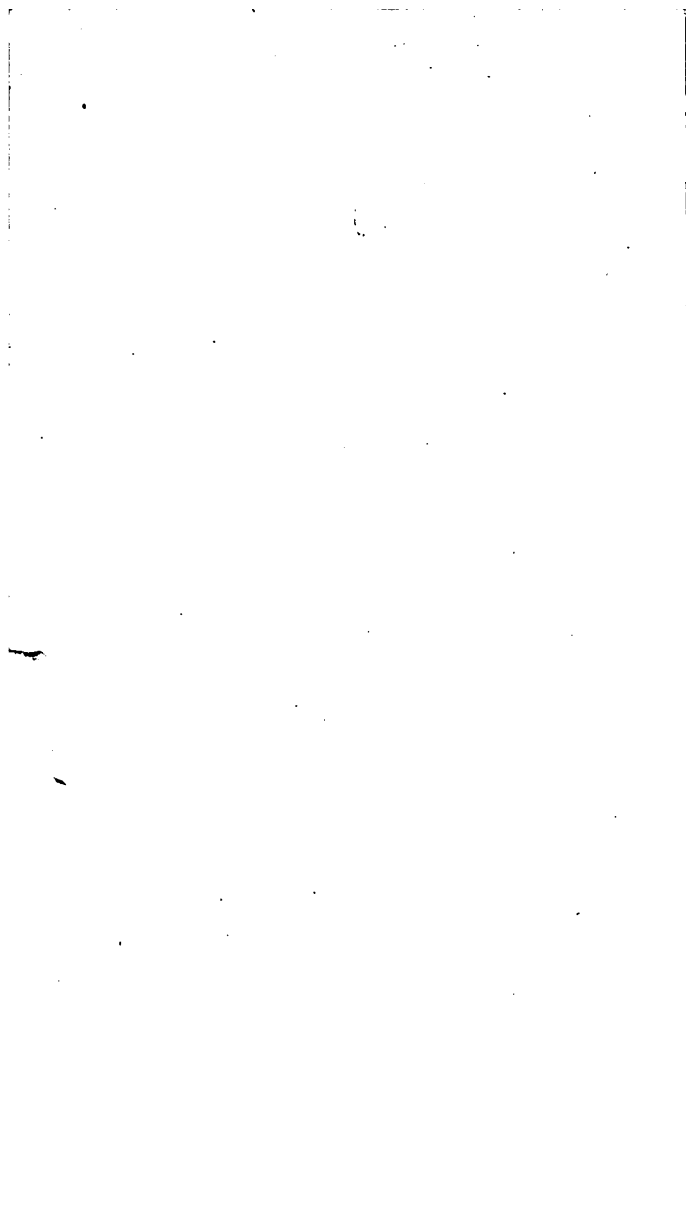
Paul, himself, knew the value of this armor. In his old age, he wrote Timothy "*I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, and have kept the faith.*" He had been able to fight the fight, and to keep the faith, because of this God-given armor, and he commends the same to us. When we have buckled on this armor and tested its value in the real temptations of our lives, we shall be able to say with him: "*The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing*

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*that exalteth itself against the knowledge
of God, and bringing into captivity every
thought to the obedience of Christ."*—

II. Cor. x: 4, 5.

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